

2D COMING

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VOLUME I, NUMBER 6 JANUARY 8, 1970

Second Thoughts

BLACK GENOCIDE

On December 4, 1969, two Black Panthers were murdered in Chicago by police (see story on page 8). Similar attacks occurred in other cities or were barely thwarted.

These attacks mean that the Government will use any means necessary to wipe out the leaders of the black liberation struggle. Hopefully, they will not again try murder, considering the storm that the Chicago killings has stirred up--but that is only a hope. The Panthers are being attacked because they have been successful, both in making other blacks aware of their condition, and in helping feed black children. For black people, the Police State is already here.

Nowadays, there aren't any lynchings--at least not by farmers or others who can be easily dismissed as fanatics. Oh, no. Instead, the police simply wipe out uppity niggers.

Closer to home, the EMU Administration is doing its best to prevent relevant education for black students (and whites, for that matter). But far more pressing is the upcoming trials of those students still under indictment for the February 20 struggle last year. Trials will be later this month and next.

Money is needed for their defense. The "slave sale" at Solidarity Day raised some money, and we at the *Second Coming* are giving what we can.

A defense committee is being formed. When you are approached, GIVE!

Remember the last issue of the *Second Coming*? That horrible printing job? We had to go to a new printer when our former printer (who still prints the *Ann Arbor Argus* and the *Fifth Estate*) refused to print us because of last issue's possibly obscene and libelous content. Dig it---you hold in your hands the meanest, dirtiest underground newspaper in the state of Michigan!

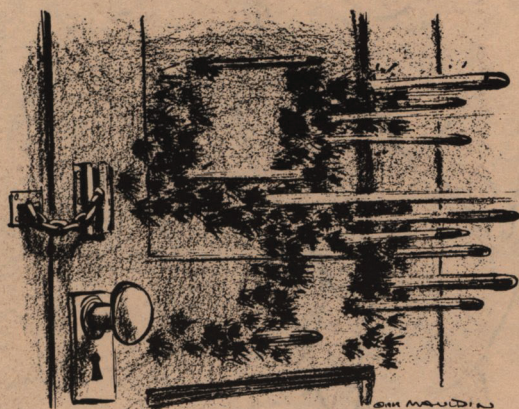
When our first issue was printed we said that we wanted to serve a community of Eastern students. We have been so hassled (by the University administration, by our printer) that we haven't been able to do as much as we had hoped. This spring we hope to sponsor free dances and free films. One thing that we can do now is provide space for free classifieds. If you have something you want people to know (rides, apartments, articles to sell, events to advertise) just send the message to P.O. Box 491, Ypsilanti, Michigan. We will not publish private messages like "Fat Harold says hello to the go go girls in Hill." Our next issue will be out in February.

Other than that, we are in fairly good shape as we start our second year on campus. We have been able to repay nearly all our debts and are now in the black.

The "holiday season" has really thrown us off schedule, for which we apologize. However, after finals we should again be out every two weeks, most probably on Thursdays.

What we need most is *staff*, and especially *reporters*. Opportunities are unlimited and advancement is rapid. Give us a ring at 484-0244. We can't possibly cover campus with our present numbers of people.

You can cop the *Second Coming* at: McKenny Desk (thanx to Federal Court), Neds, the Other Side, the Purple Haze, the Blue Front (A²) and Discount Records (A²).



Chicago, December 4, 1969

Far out! Outasight! Here we are again, starting the new year off.

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LIBERATION in the 70's

"I believe in the American Dream, for I have seen it come true in my own life."

--Richard Nixon, to 1960
Republican Convention

"What do you do when The Enemy comes disguised as your sons and daughters?"

--Journalist, 1969

The Sixties have seen the dawn of a new culture. The Seventies will see its flowering. This new way of life has been called "counter-culture," "hip culture," and "underground culture." Its impact has already been huge, and it will grow as the new decade progresses.

The Sixties were the time when the rot of "straight" American culture became undeniably obvious, although that culture was probably never very healthy. But for nearly 100 years it has been the only way of life conceivable in this country. Now there is a conscious alternative.

A Society in Decay

Here are some examples of that social decay: In large cities, and many small ones, public services have broken down; the streets are not repaired, garbage goes uncollected and the mail undelivered. Government programs and agencies simply do not function. Even the New Deal failed to cause any significant redistribution of national income--and now that income, a truly *gross* national product, is distributed more unequally than ever before in our history. Four out of ten marriages end in divorce, and the rate would be even higher if the poor could easily get them. Nearly all the productive property is held by less than 0.5% of the people. The land, air, water, and national resources are being destroyed.

Even more significant, the rising generation of students gives very low marks to every existing societal institution. A Gallup poll commissioned by *Newsweek* and published in its December 29 issue gave the following percentages of students rating these institutions favorably (either "excellent" or "good"):

| | |
|----------------|-----|
| Universities | 68% |
| Family | 58 |
| Business | 56 |
| Congress | 56 |
| Courts | 46 |
| Police | 40 |
| High Schools | 37 |
| Org. Religion | 33 |
| Polit. Parties | 18 |

Think about these figures for a minute, bearing in mind that the poll was taken on 57 campuses, including such small and quiet ones as Spartanburg, South Carolina Junior College and Northeast Louisiana State College.

Nearly 1/2 of college-age youth are in colleges. This representative poll shows that centrally important American institutions lack the amount of legitimacy needed to function effectively. And this is a drastic decline from a decade ago, when such a poll would have surely shown "favorable" percentages over the 80% mark.

The *Newsweek* poll also showed that a tiny minority of "outside agitators" hasn't been causing all the campus trouble. 36% said they had taken part in a campus demonstration, and 13% said they had broken laws or rules as part of a protest.

Life in Straight Society

It's not hard to understand these low figures when you consider what life is like now for someone who has absorbed what the Sixties have revealed about America. A person will have attended grade school and high school, totalitarian institutions which serve only that fraction of the population which is white, male, and well-to-do--schools *decrease* the IQ's of blacks, women, and other groups, and channel lower-class whites into factories. Then he or she will go to college if he is "lucky," an institution run by petty fascists and existing to turn out well-rounded bureaucrats for the giant corporations, cannon fodder for the military, peaceful non-political citizens for the state, and docile wives for all the men. Life will go on in a country which, although it contains only 6% of the world's people, gobbles up over *half* of its natural resources. That country also rules the "free world" with an iron hand, using genocide when necessary (Vietnam), military occupation (Dominican Republic) or simple economic and cultural domination (Latin America).

Most people will marry--98% do--and to a partner who has been taught that women are stupid, secondary to the man, sexually repressed and fit only for housework or a "second job." They will live in isolation, in a "nuclear family" of themselves and their children. They will move frequently, and in some cases will even be proud that they don't know their neighbors. The man will spend his working life doing essentially meaningless work for the upper class, making the rich richer by helping to run their companies or schools. They will vote for candidates nominated by parties controlled by that upper class, and nominated when necessary



in defiance of popular will. (Remember Humphrey? Look again at that 18% rating for parties.)

Their children will be swallowed up into the corporate maw, and they will die. No one will remember them.

The New Culture

Is it any wonder that droves of young people are rejecting this life-style? Many who can't reject it altogether are just participating marginally in it to get enough money to eat with. Marcuse calls this rejection the "great refusal."

Some members of the new culture fight actively against the "straight" society--they belong to the New Left, with its campus insurgencies, draft resistance, GI organizing, support for GE and other strikers, and antiwar marches. Other members of the culture tend to emphasize its more pacific side, with communal living, dope smoking, voluntary poverty and subsistence living, the Universal Life Church, and rock music. But these two sides blend and separate again. Even though some of the militants may seem hostile to freeks on the surface, and vice versa, each will aid the other in times of struggle.

This new culture has seen a phenomenal growth within the past six years. As just one index of it, take the underground press. There are over 200 papers with combined circulations of more than 1,000,000 copies, with readership at least four times that. This press both serves and tends to reinforce the new culture; its growth from nothing would have been unbelievable in a society without a lot of pissed off people in it.

The Future

Things will get worse before they get better, and they may never get much better. But the corporate society is falling apart at some very important seams. Item: Not one of the 39 editors of this year's *Harvard Law Review* is going into corporate law; lots are going to help the poor and tear up government agencies.

Item: Many businesses have stopped recruiting on college campuses, and instead are turning to the military for more "docile" recruits into their huge dictatorships. Item: Middle-class "culture" (like symphonies), an important source of social cement, has fallen on hard times. In its place for millions of people has arisen a kind of vagabond "culture" within which the Rolling Stones can get 300,000 fans in California to hear them on *one day's notice*.

There will be increased emphasis on communal and subsistence living "within the belly of the American monster." This is not only because of a conscious rejection of the mass-consumption way of life with its rat-race and ulcers, but also because people are going to realize that within a few years America will have a *much lower* standard of living than it does now, whether it wants to or not. Our resources are being consumed; the land is dying. The Third World isn't going to put up with our imperialism for much longer. All this means that people are going to have to do without shiny new cars; we'll be lucky to have fuel enough to provide electricity. There may be famines.

Ecological destruction will continue at its present pace until well into the 1970's, and by then it will be too late to prevent a deflation of our present level of "mass consumption." Nixon's new "war on pollution" will be largely bullshit, since his backers reap their profits from products which require that pollution. We can expect armed attacks on polluting companies by 1975.

To further heighten straight society's troubles, by 1975 or so there will be a new class on the American scene: unemployed intellectuals. Even now it is difficult for many graduate students, even excellent ones, to get jobs in universities, and universities will soon cease expanding faster than the population. They are too expensive, and, as Spiro has pointed out, are "hotbeds of radicalism." With corporations requiring fewer and fewer people of all sorts, many college graduates will find themselves unwanted.

Politics, Repression, Etc.

Electoral politics holds out some hope, but not much, in the new decade. Probably nothing significant

will happen until 1976, but there are encouraging trends. That 82% of college students who are dissatisfied with the existing parties is very fertile ground for a new one--provided people aren't revolted by the very thought of political participation...

Repression against black and white radicals will continue for a while, but will be a flop--except, of course, to those few unfortunate enough to be caught in the next two or three years. The government's feeble attempts at "political trials" show what a bind it's in. Both the Spock trial and the Chicago Conspiracy trial have fed radicalism instead of destroying it. There will be fewer police attacks on Panthers and other blacks; the consciences of the "good liberals" have been aroused, and they probably have enough political muscle to get the pigs to law off. Already there are simply too many members of the new culture for either physical repression or demoralization through selective terror to work.

There will not be a successful armed revolt by whites (and certainly not low-income whites); Weatherman is wrong. Nearly all whites, straight or not, still believe that America is democratically ruled deep in their hearts. And no successful revolution has occurred in a democracy. People may vote radical, but are too well off to shoot radical.

Where the black movement will go is an open question. While the main thing feeding the new (and nearly all white) culture is disillusionment with the "American Dream" turned nightmare, the thing feeding black rebellion is a desire to *get into* the American economic "horn of plenty." Of course, when your children are starving and you've never had decent housing this is understandable.

Dope will not be legalized, but by 1974 it won't matter. There will be tens of millions of heads, and enforcement will be completely dropped, just as enforcement of sex laws has been for decades. Besides, the cultural significance of dope has been in large part its illegality: Millions of people have been willing to consciously and knowingly commit felonies. And use is mushrooming. The *Newsweek* poll said 32% of students had tried pot, whereas 6 months ago the same poll said 22%; One out of 12 students has taken an acid trip.

By 1980 our cities may be in flames, or we may be on our way to not having cities. Then again, stillness may reign. After all, 1984 is an election year.



HIDING ATROCITIES

NEW YORK (LNS)--The American press is a fearless, incorruptible crusader. That's what the American press will tell you.

Take Songmy, for example.

In the November 30 *New York Times*, James Reston--a minor deity in the world of the press--quite properly doubted the capacity of investigators to deliver an accurate and honest report when the subject they are investigating is themselves. Referring to recent disclosures of corruption in the management of military service clubs and to the handling of the Green Beret murder case and the Songmy slaughter, Reston commented:

"These cases have a way of disappearing almost as mysteriously as they appear. Almost always there is an investigation. Sometimes it follows through to a satisfactory conclusion, but usually the facts are muffled in the bureaucracy, or hastily dropped...."

But a paragraph later, there's a sneaky and insidious line: "The Songmy massacre was getting the same treatment until it was forced into the national attention by press and television."

In this sentence is contained the whole carefully cultivated myth about the role of the "free press" in capitalist democracy. The "independent" media assume and fulfill a civic duty to "force" awareness of the misdeeds of the mighty on an apathetic and ignorant public. One more self-investigation comes up roses. James Reston declares James Reston innocent on all counts.

Well, it wasn't "press and television" that sought the truth about Songmy, at least not the press Reston means and certainly not his own *New York Times*. The Songmy massacre struggled to reach the surface for over a year in the American press, although it was reported immediately in the Viet Cong press. Like most of the truth about Vietnam, it ran into the most elaborate, most formidable, and slickest mechanism of suppression and censorship in the world--the American media, most of whose foot-soldiers (the everyday reporters) have no grasp of the cumulative, systematic effect of the editorial biases which restrict them. Unlike most of the truth about Vietnam, the story of the Songmy massacre got just the right pushes here and there to break on through the smokescreen of the establishment press and reach the light of day.

Ronald Lee Ridenhour, who is now a student at Claremont College in California, served in Vietnam during 1967 and 1968. In April 1968, just a month after the Songmy massacre occurred, he heard rumors of it. During his remaining eight months in Vietnam, he devoted all his free time to gathering, collating and sifting rumors and purported eyewitness accounts of the affair. By the time he returned to the United States, he had a substantial dossier.

Early in 1969, Ridenhour composed a 1,500 word summary of his findings, and he sent it to the President, Secretary of Defense Laird, and to such "doves" as Senators Edward Kennedy, George McGovern and Eugene McCarthy, plus some 20 congressmen. He received one lone reply indicating any interest, plus a single visit from an Army investigator.

In June, despairing of official action, Ridenhour turned his report over to a Connecticut literary agent, Michael Cunningham, in an attempt to break the story publicly. The report was apparently offered to "major newspapers in Boston and New York"--as Christopher Lydon put it in the November 29 *New York Times*--as well as to "three national magazines, two news agencies and at least one of the three major television networks."

"Everybody Mike Cunningham talked to actively discouraged him," Ridenhour told Lydon. "Supposedly responsible people all said, 'What are you associating yourself with something like this for?'" Ridenhour gave up.

Then, according to Peter Osnos in the December 1 *Washington Post*, on September 6 an AP story datelined Ft. Benning, Georgia, came over the wires. It began: "An Army officer has been charged with murder in the deaths of an unspecified number of civilians in Vietnam in 1968, post authorities have disclosed." One might expect that Benning or the Pentagon would have received a phone call or two from representatives of a "free press" committed to forcing a passive public to face the truth of things, and mindful of government's penchant for covering up. And in fact, according to Osnos, the Pentagon "prepared for a barrage of press queries about the specifics of the charge. None came. The Associated Press story was all but ignored."

Some six weeks later, however, Seymour M. Hersh, a free-lancer associated with the small, non-establishment Dispatch News Service of Washington, DC, received a telephone tip about the case, and he *did* go after the story. Hersh, a former McCarthy aide, got a \$1000 grant from the Foundation for Investigative Journalism, funded by Philip M. Stern, an active supporter of the Moratorium and the New Mobilization.

It was Hersh, working virtually alone on his \$1000, who rescued Ridenhour's memorandum from the oblivion to which it had been consigned by the Congressional "doves" and the established press. It was Hersh who found three former servicemen who admit to having been present at the massacre. It was Hersh who arranged for one of them, Paul Meadlo, to appear on television.

The big media had been wholly indifferent to Ridenhour's report, and to the September AP dispatch. Two months earlier, they could and would have done the same to Hersh's story. They would have bought it and filed it away, or forced him to publish it in the underground or movement press, where they could more easily discredit it and perhaps ignore it.

But in the second week of November the blockade burst. The anti-war movement's activity had made the Songmy story the hottest piece of merchandise in the journalistic market. On November 13, a number of major dailies ran Hersh's initial piece on their front pages; the *New York Times* ran its own story. When the forbidden truth found the system's weak spot and charged through, the shock waves spread out in every conceivable direction.

Agnew bellowed and Nixon coughed. Privates kept unburdening their memories of nightmares. And the press stampeded to get the "scoop." Yes, even crusaders can get interested in atrocities once the cat is out of the bag. And if God is willing, the final story these crusaders put together will shed as little light as possible on the real causes and the real issues of the massacre at Songmy.

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Harold Sponberg

(Editor's Note: This is a story that the *Echo* didn't cover. It also refused to print a paid ad about the Solidarity Days.)

Saturday, December 13, was the second Black Solidarity Day. There was a heavy program consisting of a showing of Newsreel's "San Francisco State Strike" film, the Black Student Association slave sale for raising some bread for the Eastern defense fund, and a visit from Eastern's Head Massa, Dr. Harold Sponberg.

Harry's three o'clock visit interrupted the slave sale for an hour and a half, and was the high point of the afternoon.

A letter from the BSA had been personally given to Sponberg's secretary on the previous day, Friday, and was published in the *Echo* on the same day. The letter said it was imperative that Sponberg make an appearance on the second day of Black Solidarity in the Union Ballroom. To reinforce this message, the black students paid him a visit in his office after Friday's program had ended. The BSA requested his presence the next day to answer questions and to give a long-awaited explanation for his racist action against the black students on February 20, and also to show cause for his inefficiency in making Eastern a relevant place for blacks. He also received the BSA's list of demands.

The Massa, probably scared shitless by those uppity nig-- students, their letter and their visit, decided to show up on Saturday along with two of his lackeys, Kenneth Moon and Tom Aceto. It took Sponberg ten months before he could bring himself out of his ivy woodwork and meet with the black student body. The angry brothers and sisters at Saturday's program weren't pacified by Harry's presence. They didn't applaud at his introduction, and fired some long-suppressed direct and meaty questions at him, which he proved a fool at answering. It (he) was a great farce, and the people knew it.

In a very cold manner, typical of a man of his character when dealing with black people, he reiterated "the University's" position in his introductory comments.

The following is the dialogue between the students and O. W. Harold.

Sponberg: I'd like to take this opportunity to thank you for the invitation to be with you today. In response to the letter that was written in the *Echo* as well as the delivery of a series of recommendations that were given yesterday, and the first one of these as were given [sic] was this first one [sic; we can't help his grammar] which is a matter of dropping the charges, amnesty for those persons who are still under indictment resulting from the February 20 incident. This demand must be met before any negotiations. And the other demand has to do with the Vice-President of Minority Affairs and the Department of Black Studies, \$30,000 emergency loan fund for students and a full scholarship grant (meaning, I think, board and room plus scholarship), tuition for varsity sports of members of the third world people, and a special file in the library for books on black men and other third world peoples.

So it's my duty here today, purpose in coming is to indicate to you that as we take a look at the position of the University on the matter of the incident of February 20 is to indicate to you that the University will not withdraw the charges for the people who are under indictment.



This, as last year, you will recall who were here, was the decision arrived at on February 20 and 21 was made after much study and evaluation was basically our thinking at that time and still is; are "all the people equally involved in this disturbance?" The conclusion was, all students were equally guilty and we know, for example, that some who were involved were not students and that what would be their treatment with dropping of all charges? Creating admission or circumstances of anyone could come on this campus and cause a disruption with the knowledge that no action would be taken. And so when we took a look at the information that we had at that time we felt that the court could make the best appraisal of this complex situation.

Investigation, I think, would reveal that some were more involved than others and some were just standing around as a part of the group and not involved in the locking of the doors.

Further, it may be developed that others had a hand in this and we do not want to be in a position where guilty persons are set free to disrupt again any more than we want to be in the position of unjustly punishing the innocent. (Our emphasis)

And, practically, for the University at that time to have dropped charges would have permitted persons or agencies to prefer those charges and we have been assured again and again that others would do so.

In the intervening period we know that 5 or 6 people who pleaded guilty to lesser charges were permitted to continue on in the University and have had no penalty assessed to them; in fact, those who are still in court have not had any University penalty imposed upon them.

And, as we take a look at this entire matter it was thoroughly discussed not only with our staff and other officials outside of the University, including the Regents. We had an open hearing with students in the April meeting at which time students representing this organization [BSA] was present as well as other students, and the discus-

FACES Life!

sion was held regarding the withdrawal of the charges. And at this time it was to be made not only clear but that the University would assume this posture of maintaining the complainant's role but would continue to do so.

As far as the Regents are concerned, I don't want to have to pass any load on them, except that we made a decision that was in agreement with all concerned, and that is the position we have as a University, and we did indicate to the prosecutor's office as well as to the students that we wanted leniency where evidence would so indicate.

And I think the opportunity to plead to a lesser charge of either disruption or trespassing was recognized and three of our students continued here and two transferred and one has graduated, and another that was under consideration was a non-student, and I don't know if he has re-entered school or not. In the position we are taking, we know it is possible for the students under indictment to plead to a lesser charge if they choose to do so, and it is our hope they would do this and the cases could be recalled, and that we could see them continuing with their education without the problem of the court action as they have done thus far with it.

Now, I'm going to stop right there because the recommendation indicates this one must be met before any further negotiations take place.

BSA Brother: What you've been saying here is that 13 individuals have been kicked out and prosecuted. It's not so much for black students here to understand the problems of this university, but more important to understand what's wrong with the Justice Department--what's wrong with justice in this country. And that is: This University has the power to say "Well, if you'll be a nice boy we'll lower the charges to trespassing." Now this is *wrong*. You know we all know it. You also know that if you ever come to court there is no way possible, unless they concoct some evidence, to prove conspiracy.

You

There's no way possible to prove inciting to riot against me. It would be to *your* advantage for us to say "OK, we accept trespassing. You cite the other 5 students, but their lawyer--he was a white lawyer--took them back to a room and said "Look, it's the quick way to get out. Drop it down to trespassing, a \$40 fee, and you're off." This is what you do to all black people. They can't prove you guilty, but if you plead to a lesser charge then they prove you guilty. This is wrong. We understand this is wrong.

This should be a political education class, when this man gets up and makes a statement like this....It's a "psych" game. We know it, we're aware of it, and we're going to attack it--all black students here. [Applause and shouts; Sponberg looks dumb.]

Student: How did you find out there was a "possibility" of a takeover?

Sponberg [Did you know that the first letters of each syllable of his surname, reversed, are "B.S."?]: I don't know [Audience groans], you'll have to ask the prosecutor. That's part of the court case.

Student: These charges aren't anything compared to the charges I have against this university. There isn't anything at this university that relates to us; the only reason we're here is because the federal government has a quota! [Wild applause]

Sponberg: The government does not give us a quota or tell us what it should be. We have attempted to increase the number of black students, faculty, and staff, such as in Student Affairs. The criticism which we hear most is that we don't expand fast enough. We must have adequate resources to support those we admit....I have requested that student grants be designated for people from limited economic backgrounds....I hope we are moving in the right direction.

Student: Doesn't the President of the University have to OK the request of the prosecutor to bring police on campus?

Sponberg: We had the recommendation from the prosecutor's office that there could be a building takeover. So we agreed that some precautionary measures be taken, but we did not anticipate a locked building.

Student: Do you need black students here? Yes or no?

Sponberg: Yes. Because you're Americans [Laughter] and you are people wanting to get an education and we're a college institution.

Moderator: You've been advised not to drop charges because they'll be picked up by higher authorities. But this is only word of mouth. There's no precedent to show that if charges are dropped they will be picked up. Why are you not using all your influence to see that this doesn't happen? The Governor in Lansing said it was very unlikely that the charges would be picked up.

To be continued next issue



"I'm glad you young people have seen fit to protest nonviolently. It shows you're civilized. Now get out."

CHICAGO MURDERS

From LNS, the GUARDIAN, and the SEED

Fred Hampton, chairman of the Illinois chapter of the Black Panther Party, was murdered by police in his bed in the early morning of December 4. His murder was part of a large conspiracy directed against the Panthers with the knowledge, if not the sponsorship, of the Justice Department.

His death is the 28th Panther death at the hands of police in the last two years. In fact, at this point there are only two national Panther leaders alive and free at this moment: Eldridge Cleaver and Masai Hewitt. All the rest are either in jail or dead.

Fred Hampton was 21 years old. Early in 1969 he was convicted of stealing \$70 worth of ice cream for some children and sentenced to 2 to 5 years. His case was on appeal. However, the Chicago police couldn't wait.

Bobby Rush, acting chairman of the Illinois chapter, said that a truckload of state's attorney police, armed with machine guns, waited outside Hampton's apartment until the lights were turned out inside. Then Sgt. Daniel Groth, who led the raiding party,

went to the back door. When someone asked "Who is it?" Groth replied "Tommy." Asked "Tommy who?" Groth replied "Tommy Gun." With that police broke into the front doors, firing wildly. Mark Clark, Panther defense captain from Peoria, Illinois, was slain almost immediately.

"Where's Hampton--is he dead?" shouted policeman James Davis. "I don't know," replied another cop. "He's still in the bedroom." Davis, according to Rush, raced into the bedroom, fired shots and emerged later, commenting "Well, if he wasn't dead then, he's dead now."

The police claim that the Panthers fired first--they have at least two stories, but they agree on this essential point. But a brief walking tour through the apartment is enough to demonstrate that the police are lying. The blood-soaked, bullet-riddled mattress where Fred Hampton died, the bullet-torn walls where the Panthers were standing and lying, and the unscarred walls where the police stood--it doesn't take an ace detective to piece together evidence like that. In the weeks since Hampton was murdered, thousands of people have lined up outside the apartment and filed through it with Panthers to see the picture for themselves.

NORTHLAND RIOT

By J. R. KENNEDY/ FIFTH ESTATE

*"We are all outlaws in the eyes of America."
--Jefferson Airplane*

*"The chickens are going to come home to roost."
--Malcolm X*

Years of police harassment of young people at Northland Shopping Center finally came home on Saturday, December 20, as hundreds of Detroit and suburban youths clashed with police for several hours in the center.

This was the third successive Saturday that the police have used violence against the young people who are refusing to bend to the anti-youth suburban pigs. They come to the northwest shopping center to meet friends, shop, and congregate.

In response to police attempts to stop these activities by means of harassment and bullshit arrests, the youths have decided to fight back and are learning that oppression is not limited by class, but is used against anyone who dares step out of line.

The spontaneous action that occurred was defined by a series of lightning events that left 15 people arrested under charges ranging from loitering to inciting to riot.

Several hundred people were gathered on the North Mall of the center on Saturday afternoon milling around, talking with friends, feeling a strength in their numbers and generally waiting to see what was going to happen. Plain clothes pigs circulated in heavy numbers in the crowd and shot pictures of the group from roof tops.

The mood of the crowd was a cheerful spirited unity. One freek was distributing ripped-out pages of Abbie Hoffman's book "Revolution for the Hell of It" and this seemed to typify the spirit of most.

No violence had broken out, but events began to quicken as an impromptu rally on the mall began to build. A Viet Cong flag and a banner saying "Avenge Fred Hampton," the murdered leader of the Illinois Black Panther Party, were raised between Hudson's and Kresge's.

The crowd began chanting various slogans and one brother gave a speech. The speech talked about the rally as a response by the kids to the entire American system that is oppressing them. The speaker further drew a connection between mental alienation of suburban youth and the struggles of Amerika's black colony and the Vietnamese people.

Suddenly, a suburban shopper became a local Captain America. After viewing the rally for several minutes, he lunged into the middle of the crowd and grabbed the Viet Cong banner. Then the trouble began to break out. As several people tried to stop his attack and retrieve the flag they found themselves punching it out with the zealous patriot and his wiry middle-aged buddy.

Plainclothes pigs leaped at this excuse that they had been waiting for and moved in to make arrests. The pigs began grabbing anyone close by and dragging them away. Several members of the crowd wrestled with the pigs and managed to escape.

The flag-grabber, Alexander Agbay, a former business administration instructor at Wayne State University, was not arrested. This flag-grabbing pig with his vigilante mentality incited the defensive actions by the youths as he played the part of provocateur.

The display is convincing. The Afro-American Patrolman's League of Chicago denounced both the killings and the official version of how they happened. the Vice president of this black policeman's group called it "an obvious political assassination." Three city aldermen, leaders of CORE and SCLC, and several US Congressmen have joined the call for an investigation. Such an investigation, in addition to the official inquest, has been announced, with former Supreme Court Justice Goldberg at its head.

To add to the mounting tide of public outrage, the Panthers announced the results of an independent autopsy performed by three white doctors. Their autopsy showed that Hampton "was murdered while he was asleep. A bullet hole was found just below Hampton's hairline above his right eye. An examination of the angle of the wound showed that if Hampton was lying on his back, the person who shot him would have been standing above him, slightly to the right and behind his head. Another bullet hole was below his right ear with an exit hole on the same left side of the lower neck, showing exactly the same angle as the other bullet hole."

Los Angeles and San Francisco

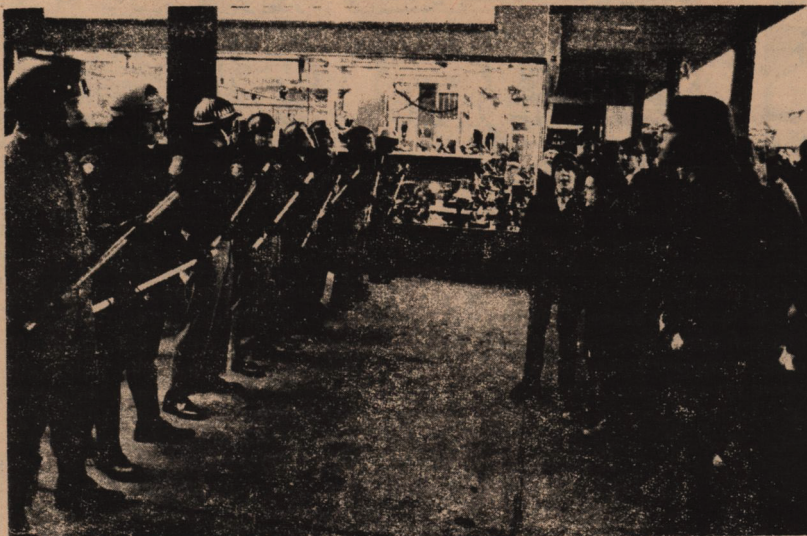
Just four days after the Chicago murders, Los Angeles police attacked that office of the Panthers. Thirteen Panthers held off the pigs for nearly five hours. Six of them were wounded, two seriously, and one of the women suffered a miscarriage during the attack. Three detectives were also wounded, one seriously.

The 300--yes, 300--police were joined by FBI agents and National Guard and Naval Intelligence officers in what looked like a battle in Vietnam. The police used M-14 rifles and wore military type flak vests and helmets. A tank-like armored personnel carrier, donated by a National Guard unit for the occasion, was held in readiness. A police helicopter hovered over the battle scene. The cops set off two dynamite charges on the roof of the Panther building.

A Panther spokesman, Michael Pennewell, said police had been harassing the Panther office for the past three weeks. "We knew it was coming, we just didn't know when. They sealed the neighborhood off once before, but when we called the reporters they opened it up again." popular outpourings of support in the past had prevented pig attacks on the LA Panthers. People from the community had come in large numbers, and police plans were foiled. This time that didn't happen--not because of community attitudes, but because of pig cunning. The Panther phone lines were cut, and reporters were kept blocks away during the battle.

That same day, the San Francisco police were prevented from shooting up that city's office by a hastily mobilized group of supporters massed in front of it. A bitter setback for Amerikan Genocide.

Late in the afternoon, Panthers in the Fillmore Street headquarters saw men in bulletproof vests materialize in the streets around their building. Plainclothes pigs appeared from nowhere, chasing people away from the locality; helicopters hovered overhead. Unlike the Los Angeles action, however, the pigs neglected to have obliging Ma Bell cut off area phone service and so the beleaguered Panthers were able to make some fast phone calls. Not surprisingly, the advanced units of the pig squad faded away.



A hundred members of the Oakland County Tactical Mobile Unit, made up of police from over eight suburban communities including Royal Oak, Ferndale, Troy, Southfield, Berkely, Birmingham, Beverly Hills and Bloomfield Hills, converged on the scene. They had been waiting underground all day hoping for a chance to show off their new equipment, demonstrate their well-practiced riot tactics, and push around some kids. They set up double-rank skirmish lines at each end of the North Mall, cleared the mall and cordoned off the entire area.

One cop was defending the police position to a group of youths that had gathered and were talking. He stated, "This is America. You are free to be here and to assemble because we fought in wars to defend you." While he was rapping this lie other pigs were dragging young people away on charges of unlawfully loitering, being disorderly persons and inciting to riot, and a police captain was announcing over a bull horn that the crowd constituted an "unlawful assembly" and ordered them to disperse.

As one skirmish line advanced without provocation, some kids panicked and began to run, stumbling over each other. A more level-headed member of the group, seeing the danger in this, shouted, "Walk, don't run, walk." Two plainclothes pigs immediately grabbed him and hustled him off to jail. His name is Kenny Darr and he was charged with inciting to riot; his bond was set at \$1,000.

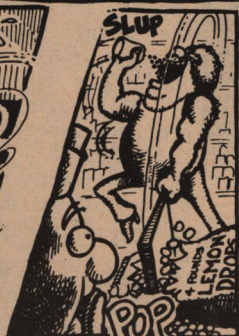
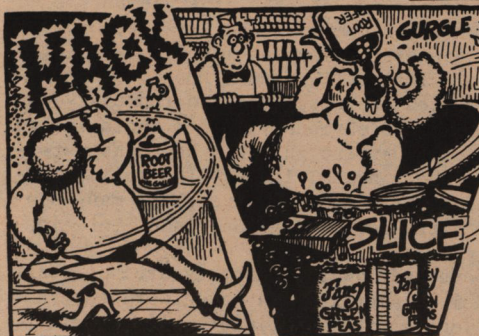
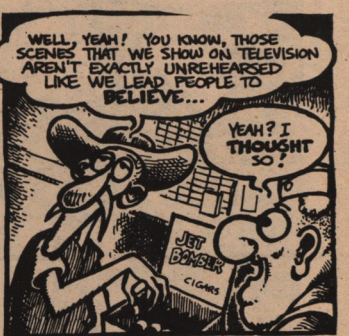
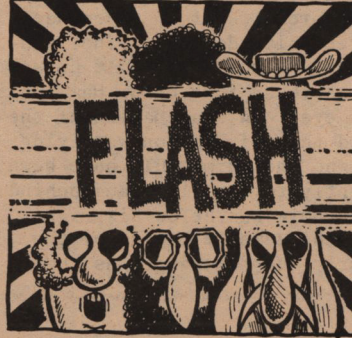
Fourteen of the fifteen arrested were arraigned before Judge James Clarkson in Southfield Municipal Court later Saturday night. The judge stated when questioned about a particular bond that "the eyes of the community are upon us tonight and I must respond." Those eyes that the judge was referring to are those of the J. L. Hudson Company and the other members of the Southfield business community who are upset about the recent disturbances that caused monetary damage during the Great Capitalist Christmas Ruse.

The police forces that assembled to repress young people at Northland have obviously been a radicalizing influence to a greater extent than has been the material conditions of their actual lives. The police tactics employed and their mentality have given many suburban kids their first dose of the Garrison State in action.

They have been made aware that they are not really free--that freedom in Amerika is a token word that has meaning only as long as they continue to live their lives by the rules of the pig culture. The youths were further given a graphic illustration that police forces in this country are employed solely for the purpose of protection of ruling-class property.

The J. L. Hudson Company runs Northland, J. L. Hudson's runs Southfield, and the pigs that responded to the non-money spending youth gathering at Northland by busting and harassing them are also owned by J. L. Hudson's.

The terms of life in suburban Detroit, laid down by the anti-youth Northland business interests, are now clear. What is also clear is that young people are rejecting those terms and are willing to struggle for their own definitions.



Shelton / UPS



RIF RAPS

(Editor's Note: This is the second part of an interview with Bernie Riff, a geometry teacher at Ypsilanti High School who was fired in November for letting his students have some freedom.)

What High School is For

Riff: When you sit back and try to understand what schools are about, you have to make an assumption that they're there for a purpose, that they're doing *something*. The schools claim to be teaching people and passing on knowledge, but you really wonder if that's what it's all about. Students take courses and in a year or two they've forgotten the content. Students in, say, English, are given all kinds of books to read and so forth, but my own experience tells me that most of those students--and particularly those who won't go on to college--will never pick up a book after they get out of high school. Even in my own class, geometry class, it's very difficult to see how a class in this kind of subject area will be very relevant to the majority of students. Students don't hang on to it, particularly because the majority of them aren't interested in it. They're told to take it because it's required.

Second Coming: So what do you think the real purpose of a high school is?

Riff: When you start looking at the structure, and if the function isn't really to pass on knowledge or let students explore their environment and grow, and if you start looking at the other aspects of the school, suddenly they begin to look a lot more significant.

I believe the function of schools as they exist today is to restrict students, to inhibit their growth, and to prevent them from exploring. The relationship with teachers is often a very stifling one. Creative students are discouraged. Questions are answered as though questions were the things that shouldn't be asked. Students who are imaginative are put down. An attitude of competition is created through the grading system. There's severe competition between the students--they cut another student's throat to get a higher grade. A very sick kind of social environment is created by it, in which competition is the primary goal, and humanity is secondary--human beings and human needs and human growth are secondary. Teachers are encouraged to maintain a very sharp boundary between themselves and their students. It's very rare that any kind of real human interaction takes place between students and teachers.

The Student in the Jungle

SC: What do you think of the relationship between student and student?

Riff: The social situation in the high schools I can only describe as a kind of jungle. Students feel very alone, very separated from the people around them. They feel as though when they're hurt or feel sad or other people hurt them, they're the only ones that experience pain. Many of the students I've spoken to feel so far away from other people that they don't even realize that other people feel pain, or happiness, and that they affect other people by what they do.

That was probably the most shocking thing about my experience at Ypsi High. Seeing how their minds worked, how little they thought of themselves, how lit-

tle they thought of each other, how little they thought of what life is about. Students saying that yes, school was boring, but that's life, life is boring, they accept that. Or students saying "I'm too stupid to learn." You can understand why they say that. A student is told that every day. "You're too dumb." Maybe not directly that. But he's told it in lots of ways. Told it by the fact that he has to have a pass to walk down the hall, that the teacher has all the answers and gives the grades, that the teacher decides what's right and what's wrong, that the teacher's the final authority in the classroom. When he talks to his counselor his counselor tells him what courses to take or what courses he needs to take. What he's interested in is of secondary importance.

SC: Do you think the students use each other?

Riff: Yes. I think they use each other in lots of ways. This kind of competitive situation creates that. They're in a very pathetic situation. They feel desperate. There are lots of pressures on them from home, from school. They have to do *something*. So students are very cruel to one another. There's very little room for openness or honest expression of feelings. And there's always the element of the grade with teachers. Since you're handing out the grade you never know if a student says something because he believes it or because he's trying to play up to you to get a better grade. It really gives such a sick atmosphere to the relationship between student and teacher.

It seems as though schools create a real split between what goes on in school and the real world. What goes on in school has very little relevance to the real world. The real world isn't permitted to intrude. You can see that happen every time you walk down the hall. If students are holding hands, for instance, that's a real intrusion. Schools are sterile, asexual. Even in sex education classes quite often the presentation is very academic, very stifling. It very rarely deals with emotional aspects. If students hold hands quite often teachers will break in and say "Don't do that. That's not right. School isn't the place for that."



And that's true. School isn't the place for that. They don't let it be the place for anything human. In a small way letting students call me by my first name was an attempt at starting to get through some of that.

Maintaining the Teacher's Authority

SC: How did the Administration react to that?

Riff: There was no official Administration reaction to that. A couple of teachers said they didn't like it and asked me why I was doing it. I remember when I was student teaching and asked if I could do that I was told "No, students don't have enough respect for teachers as things are now, and so you have to hang onto the last name." In other words, other teachers and administrators want a great channel between you and the students. If you attempt to reach across that, even in a small way, you're discouraged from doing it. You're told it's not right.

The idea of respect is a really funny one in schools. They seem to use the word "respect" when what's really meant is "fear." There are very few teachers who actually command respect. What most teachers command is fear from their students.

SC: What is the social situation among the teachers?

Riff: I think it's very similar to that of the students. Teachers also seem to create a real split between what their lives are like outside of school and in school. In school they were very prim and proper people. But in the Teachers' Lounge you'd see that they were real human beings with real flaws. They would talk about going down and having a couple of beers and would use profanity very freely. Whereas if a student would swear in class that was the ultimate offense. The teacher would probably be shocked, as if no one used that kind of language, and the student would probably be very severely punished.

SC: Don't you think that the teacher might not be so much offended by the word itself, but rather that it might be a first step in defiance of authority?

Riff: That's certainly part of it. That has a lot to do with the entire psychology of the classroom. The main thing is to stop small skirmishes so that things don't get out of hand. The teacher very freely scares one or two students or does things to one or two that he or she probably wouldn't do to the entire class. He does it to one or two to keep things under control.

Types of Students

SC: Could you develop a kind of typology of students? I know of the students with the broken spirits, the kids who are in mindless rebellion, the kids who are just hanging in there for that degree...

Riff: I think there are some broad groups. There are students who have lost all hope, and feel as though they are worthless people. They are unsuccessful at everything they try. They deserve what they're getting, they feel, and think it's all their fault.

SC: Original sin.

Riff: Exactly. Very much in tune with the puritan ethic. Then there's another group of students who miraculously have realized that it isn't all their fault. They struggle in a very isolated way. These kids are often labelled "troublemakers." I've found that these students often have more life left in them--the schools haven't convinced them that they are worthless. They haven't been persuaded to accept the school's values, the school's standards of what's right and what's wrong. At least these students know that there are things wrong with the schools, that the teacher isn't the almighty boss. These students aren't willing to take a lot of the crap that the teachers dish out.

SC: What do they think is wrong with the school? How do they phrase their complaints?

Riff: As far as they're concerned, school is a drag. It's not worth being there. There's nothing particularly interesting to do. Teachers are on your back all the time, always telling you what to do and how to do it and what not to do. And they are just

there, most of them, because they have to be. Either they're too young to drop out, or else they've decided they've got to get that diploma. So they buckle under and get their diploma. Very few of them feel as though there's any hope, that they can fight back in a meaningful way.

SC: They don't have any hope of organizing politically among themselves to struggle?

Riff: Most of them don't see it as a political problem. They don't see their individual problems as specific cases of broader political or social problems. When a student feels that a teacher is being unfair to him, he either gets very angry at that specific teacher or blames himself. But it's very rare that a student will say this is a specific example of something that's true in the school as a whole, and therefore see some reason to fight back. And students feel it's very hard to fight back. At best you can try to get around things.

Weakness and Isolation

Riff: It became clear to me as I was teaching that the students feel weak. It's understandable. Most Americans feel weak. They feel they have no control over their daily lives, very little. Even those who do things wrong and want to change don't think they can. Another reason students feel weak is the competition among them, and their isolation. They don't trust other students enough to say "Let's get together and try to solve our problems." The black students don't trust the white students, even though they have many problems that they can't solve easily unless they get together. Students accept the fact that the teachers have power, and never question that. The teacher makes all the decisions, and has absolute control, even to the extent of restricting the student's legally guaranteed rights. In spite of the fact that schools teach about freedom of speech, freedom of the press, et cetera, et cetera, as I'm sure the *Second Coming* staff knows these rights have very little to do with the way most Americans live. You don't have freedom of speech. High school students obviously don't have freedom of speech. Say some high school student got up in a classroom and told the teacher that what she was doing was a waste of time. That would show up in his grades, or he would be sent down to spend a little time in the principal's office because "that student's a deviant, there's something wrong with him."

SC: If a student did that, would he be defined as a psychological misfit or treated like a political criminal?

Riff: That depends. The people are so pathetic, sad, and alone. It's just such a mess. I've talked to students who have had their counselor send them to social workers. Any student who deviates from the norm, who's different from what teachers expect him to be, will be labelled a "problem child." Now, problem children are handled in one of two ways. If these students believe that they're problems, if somehow the school convinces them to accept this label, then they're channelled into being psychological problems, and sent to social workers. The student comes away feeling that there's something wrong with him.

The students who won't take that, who say "That's nonsense; it's not me, it's something wrong with lots of things outside of me, there are lots of things wrong with this school, and my reactions are how any normal person would react"--those students are labelled political problems. And those students are handled in a very different way.

SC: Are there students like that in Ypsi High?

Riff: There are students whom other students would probably label as hippies. This year one other high school--the University experimental school--was closed down, and those students were sent to Ypsi High. And so as a result there's been an element in the student body that I didn't see last year. As a matter of fact my hair wasn't very long last year, and as I was walking down the hall some student whispered "hippie." But this year there are lots of kids with long hair and bells. I get the idea that they're generally accepted.

YPSI SCENE

SECOND COMING STILL IN COURT

On December 29 attorneys for Eastern Michigan University filed a brief in federal court urging a stay of proceedings and asking that the *Second Coming's* injunction suit be transferred to a state court.

The university's intent is obvious. State courts are generally more conservative than federal courts and more easily "influenced" by powerful state agencies. Hopefully the case will stay in federal court where it belongs.

If the motion to move to state court is rejected, the next and hopefully final step will be a full hearing in federal court.



HAPPY HOLIDAYS

Freaks are returning to school after X-mas vacation in far away, far out places with pockets stuffed with holiday goodies. So there's lots of good dope in the area.

Great grass is around at \$12 an ounce. Said to be the best grass in the area in the last two years.

These is also some psilocybin but not much.

Hashish is coming to Ypsilanti in rainbow colors (thanx god): dark green (almost black), light green, blond, brown and others. The dark green and blond are far out. Even though there's never any clearance sale for dope, the hash costs only \$8 a gram.



NEWSREEL TRIUMPHS OVER HARASSMENT

The EMU Administration was at it again just before vacation. Newsreel, going through "proper channels," had gotten permission from the Student Activities Office to use the Phelps-Sellers dining commons to show films on Thursday evening, December 11.

However, when the students got there, they were told by a student assistant that the Food Service people had refused to allow the films to be shown, despite the SAO's go-ahead. Under further questioning, it was learned that the culprit was a Mr. Bill Smart, head of Food Service. He had simply told all his people that the films were not to be shown, period.

Smart had earlier refused permission, but Newsreel thought they had outmaneuvered him by going through Student Activities. Neither time was a reason given; once he used the old line "Policy doesn't forbid it but doesn't permit it either."

However, the Head Counselor of Phelps-Sellers came to the rescue and allowed the Rec Room to be used for the films. About 40 people were able to see them.

There is an explanation for this seemingly odd behavior. Student Activities operates under Vice-President Zumwinkle, who says he is a member of the ACLU and likes to think of himself as a liberal and is willing to give permission to such things if O. W. Harold doesn't order him not to. Food Service, on the other hand, operates under Vice-President Profit, well-known hard-liner.

Newsreel has reserved other rooms. Watch the leaflets for details.

VISITATION FOLLIES

After the dorms' successful visit-in before vacation, even funnier things happened in Pittman. The Judicial Board was faced with a list of 306 men who admitted that they had violated the rules.

Naturally, as good "administrative men," the J-Board members had to do *something*. So they sent a written dittoed notice stating that each student had been given a "verbal warning"--without a hearing. Visitation is a no-no.



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Bob &

By PRISCILLA ZIRKER

All the reviews I have seen of the movie "Bob and Carol and Ted and Alice" miss the point that I see in it. If I were writing a review of that picture I would first explore the ending. It's more than a cop-out on the moral that free love is a crock of shit. That's a masculine view, which fits in with men's basic devotion (now denied) to the double standard, and which overlooks what does not fit that view. But it is easily exploded.

Carol &

Just ask: What happened in the hotel room bed? Four people who had planned an "orgy" didn't have one. Why? Because the men were suddenly impotent. They couldn't carry through. They had hang-ups. Why they did isn't so important; maybe they couldn't share sexual freedom with their wives, maybe they felt abashed at having intercourse with their "sisters." But in any case they just couldn't make it.

But what about the women? Were they put out of the mood for any such reasons? Nothing in the film suggests this. In fact quite the opposite is suggested. The camera plays on the faces of the abashed men, their open eyes that shout their discomfort and deny the actions of their mouths which are being subjected to kisses by the women. The women indicate all willingness to proceed.

It is the women who initiate all the freeing of sex in the picture--Bob's infidelity belongs to an old pattern and tradition of oppression. It is Alice who rejects her own husband early in the story; she is tired of being used to quiet his nerves or whatever. It is Alice who defines pointblank the purpose of their pleasure trip at the end: "We came here to have an orgy!" Nor is she to be put off by the husbands' claims that they couldn't be attracted to each other's wives because of their brotherly love for them. "It's called incest," she exclaims, and indicates that she is ready for it.

So it is not enough to say that the couples decide they'd rather play it safe, according to the rules of the old morality--into which Bob's casual infidelities fit--or Ted's (and he can still roger his wife for a sedative). The men decide to back out, true. But we are not told what the women feel, unless the parade and encountering experience at the end express their disappointment to the tune of "what the world needs now...."

Is that final scene and the music a cop-out? I don't think so. True, the women smile at their men. Rueful smiles, embarrassed smiles, and then smiles in appreciation of the comedy of their situation. There is just a touch of their (especially Alice's) laughing at their men as much as with them. One detail corroborates this interpretation of their smiling, which otherwise may be taken as my reading meaning into the scene. In the final encountering, there are many faces that are looked into. But one is especially memorable because it is familiar. The stocky round-faced bearded man was shown in a parallel close-up during the institutional encountering at the beginning of the

movie. There the mood was unsympathetic and satirical. We were shown his face as one we would be unlikely to love and felt the grotesqueness of his ludicrous plea. But in the end, in subdued lighting and with his gentle gaze and hopeful smile, he suddenly *was* loveable.

How does this detail corroborate my interpretation of the women's smiles? I think the treatment of the bearded man tells us to take the final scene as serious (in a sentimental way) rather than as satirical irony. The message of the world needing love is left as literal statement.

This approach to the ending illuminates other aspects of the picture. It is love that the women want--not just a "physical thing" as they so often speak of affairs, or a "better orgasm" in the words of the Esalen inmate.

It is easier to see this desire by exploring the Alice-Ted relationship than by the Carol-Bob one. The latter two swingers always seem to be posturing or at least kidding themselves. Alice and Ted are more natural in the sense that they don't have the Esalen equipment and jargon for detaching themselves from experience.

It would be wrong to say that Alice overreacts to Bob's infidelity to Carol because she wants Bob herself. She wants him (or what he stands for), but she has other worries that are preeminent. She doesn't want Ted to be unfaithful to her. That would be one threat to her basic security, to her home, child, and self. Another kind of threat--to her emotional security--lies in the fact that men use women for their pleasure, as Bob used the girl from Berkeley and as he continues to use his wife. (To have Carol approve of all these threatening events adds to Alice's insecurity.) That is why she refuses her husband his "conjugal rights." She doesn't want to be used. He's horny and she has a dilemma: he'll either screw her or take a walk (be unfaithful). She doesn't want either.

Ted &

Later Alice's psychiatrist catches her in saying that she "likes" her husband and "loves" her little son. She tries to brush this off as just a manner of speaking. But we know her doctor is unconvinced. Alice does not love Ted. It's plain and simple. In the same conversation Alice catches her own slip of the tongue, speaking of her husband as "Bob," which makes her giggle infectiously. But it is a wicked giggle just the same. Not only embarrassment is expressed by it. It rings with the joy of revelation and revenge.

Alice

Alice thinks of Bob as her husband. She loves him, she wants him in the orgy that she proposes as the purpose of their trip. She loves him like a brother and she quite frankly determines on incest. The potential for this development is in that giggle. Her breakthrough of all the taboos of a patriarchal society is far more significant than Carol's endless chattering.

One need not take it, however, as meaning that Carol (or women in general) prefer incest to exogamous intercourse. Though there are a lot of notions about incest, one way or another, a less controversial and more obvious explanation for Alice's behavior is available.

Bob was not Alice's brother except in a spiritual sense. What made him attractive to her was his permissiveness, the fact that he didn't oppress her, couldn't press legal rights to her body "against her will," as she put it to Ted. Bob could love her for herself, not for the needs she fulfilled, the duties she performed or the legal tie that bound them. To use popular terminology, for him she was an end in herself and not a means to serve him. This fact left her free to love and to wish to give her love the intimacy of sexual expression. In other words, we need not see a primordial incestuous drive in Alice but simply a familiar need to be recognized as a human being instead of a sex object.

This interpretation may seem to put a heavy burden on the frail vehicle of the movie, which is obviously a light comedy about sexual and social mores and foibles. Certainly, the story of the main couple is only to be taken lightly in the spirit of restoration comedy. They are very much creatures of fad, with their "encounter" groups, affairs, and pot smoking. But when they involve the "straight" couple in their affairs, a more serious kind of comedy develops. That such serious implications can be drawn from the portrait of the minor couple's relationship merely shows how pervasive is the recognition of the ills of modern marriage. One suspects that the Alice-Ted relationship succeeds in realism because it is secondary to the plot, and that an attempt by Hollywood to make their problem central would result in failure.



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FLINT, MICH. (LNS)--Weathermen, Weatherwomen, some of their friends and some of their critics, met in a "war council" December 27-30. The gathering was a serious political meeting, although it had been widely billed as an outasight international youth culture freak show.

About 400 young people from across the country made it to the bare Giant Ballroom in Flint to practice karate, rap in regional and collective meetings, dig a little music and hear the Weather Bureau lay down its political line for revolution in Amerika.

The Weatherman SDSers, who sometimes refer to themselves as the Weathermachine or the Weathernation or Weatherland, called the meeting to try to bring together various parts of the radical movement and other young people, including those turned on and turned off by Weatherman politics.

Violence was the keynote of the long hours of talk that followed. For over a year, the New Left has expressed near unanimity on the need for armed struggle to overturn US imperialism. This came naturally out of a number of political experiences, including the civil rights movement, the ghetto rebellions and the Cuban revolution.

Broad sectors of the Movement have welcomed the occupation of buildings on campuses and the destruction of draft boards and ROTC installations as steps in this direction. But the distinction between revolutionary armed struggle and violence for its own sake is a major point of contention between Weatherman and its critics.

Unlike former SDS National Council meetings, which used to be held quarterly, no specific resolutions were debated or voted on. The only formal structure consisted of speeches by the small leadership group known as the Weather Bureau. There were many small discussions and regional meetings, too.

Women speakers pointed out that male chauvinism has both an active intolerant side and a passive insulting side. They criticized the men in many Weatherman collectives for passively accepting women in leadership roles while refusing to engage in political struggle with them. Another speaker referred to the white women's role as reproducers, and characterized white women who bring up children in white America as "pig mothers."

While some of the non-Weathermen present remained critical if not openly disdainful of the Weathermen, there were others who concluded that it was important to take the Weathermen seriously.

The intense seriousness of the Weathermen themselves was very noticeable. They gave the impression of being internally disciplined, of being able to absorb the blows of repression. Eric Mann, Weatherman leader from Boston, is set to begin a 7-12 month jail term in mid-January--but this was treated rather matter-of-factly. Mann himself was the ideal stoic.

Some Weathermen said they did not expect to hold a public meeting of this sort ever again.

CONVENTION ON!

By EMU EXECUTIVE COMMITTEE OF THE YSA

The Young Socialist Alliance (YSA), a revolutionary socialist youth group, convened its Ninth National Convention in Minneapolis at the University of Minnesota on December 27.

Approximately one thousand young socialists from every state and several of their counterparts from foreign countries participated in spirited discussion and debate over the orientation and perspective for the YSA over the next several months. The discussion was centered around three main documents drafted by the National Executive Committee of the YSA and one written by the United Secretariat of the Fourth International. They were as follows:

One, *Worldwide Youth Radicalization and the Task of the Fourth International*. (The Fourth International is the international revolutionary Trotskyist organization which the YSA and the Socialist Workers Party (SWP) are in fraternal solidarity with.) This document assesses the burgeoning youth radicalization on

a worldwide scale and the historic roots for its development. The intervening by revolutionary Marxists into this radical student milieu and the winning of the best of its ranks to the perspective of revolutionary socialism is the main task before the world Trotskyist movement.

Two, *The New Stage in the Antiwar Movement: A Strategy for Young Socialists*. This document very thoroughly deals with the rapidly expanding antiwar sentiment and the conscious attempt of Nixon and others to derail and undercut the potentially explosive force of the antiwar movement. The brazen military and political aggression of the US ruling class to roll back the succeeding Vietnamese revolution is not seen as an accident, but as a fundamental aspect of US imperialism and its desire to squash indigenous colonial revolutionary upsurges wherever they occur.

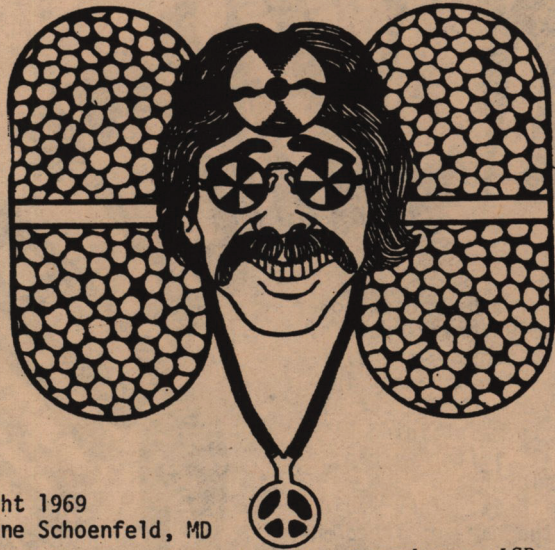
Three, *Strategy and Tactics in the Struggle for Black Self-Determination*. This document analyzes the black struggle as it has been embodied in such people as Rev. Martin Luther King, Bayard Rustin, John Lewis, Malcolm X and others; and through such movements as SNCC, CORE, NAACP, Republic of New Africa, Michigan Freedom Now Party, Organization of Afro-American Unity, and others.

Four, *The Deepening Radicalization: Revolutionary Perspectives for the 1970's*. This is the draft political document written for the National Convention. This document briefly summarizes perspectives for the antiwar movement and the black liberation struggle and the role YSA can play in them.

Farrell Dobbs, a long-time member of the SWP, spoke of the 1934 Minneapolis strike and the participation of the Trotskyist movement in it. The strike stands as one of major importance in US labor history and was a prime factor in building the CIO.

At the convention there were several workshops which dealt with such topics as the antiwar movement, the black struggle, campus, state, and national electoral action, the high school movement, women's liberation, and an international panel of speakers.

HIP POCRATES



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by Eugene Schoenfeld, MD

QUESTION: Around March, 1966, I took some LSD. A good trip ensued. Insights into my place in nature were gained and no monstrous obsessions surfaced. Nevertheless, I haven't had any since, never having felt the desire or need to.

Last July I impregnated my wife. The thought that I may have unwittingly fathered a monster is destroying my peace. I'm afraid to talk about it with my wife as I don't want to worry her unless necessary.

So what are the chances that the trip of 3 1/2 years ago could've altered my chromosomes? Can I have this checked? Where? How? Should we consider terminating the pregnancy?

ANSWER: Recent studies have indicated LSD does not damage or change chromosomes.

The latest report with this finding was published in the November 3, 1969 *Journal of the AMA*. Thirty-two patients of the Spring Grove State Hospital in Baltimore participated in a National Institute for Mental Health-sponsored LSD research project. No change was found in their chromosomes.

When LSD is taken by the mother during pregnancy, stillbirths or deformities may result, though evidence for these results remains scanty. No drug should be used during pregnancy unless advised by a physician.

The Spring Grove experiment was conducted with pure LSD. Street LSD may be impure, a mixture of drugs, or a different drug altogether.

QUESTION: After making love, my girlfriend and myself often leave "hickies" on each other. This sometimes proves embarrassing when we are around certain people, i.e., her parents. Is there any way to get rid of these telltale marks quickly when they appear? Or must we continue to wear turtle-necks?

ANSWER: "Hickies" or "monkeybites" are caused by blood oozing from broken capillaries beneath the skin surface. If you're tired of turtle-necks you can use body makeup or lower the pressure.

QUESTION: Since turning 18, I have donated blood every three months and in the space of 5 years have given over 20 pints. I donated this blood for free because I think charging money for something people need so bad is a drag, but lately I have run into some problems.

Recently I was donating blood at a center in San Francisco and admitted I used grass. The doctor made a note of this and then said I would have to sign yet another statement to that effect, a statement which had nothing to do with the donation process. I refused to sign the statement and after much hassle was eventually allowed to donate. What gives with this?

ANSWER: A short medical history is taken from potential donors to rule out conditions making donation of blood hazardous to donor or recipient. Certain forms of heart diseases, for example, might make donation risky to the donor. A history of hepatitis would preclude donation of blood because of danger to the recipient.

Known narcotics users are excluded from donating blood because their rate of hepatitis is so high. Erroneous associations between narcotics and marijuana probably accounts for the hassle you experienced.

Many blood banks refuse donors if they admit past use of LSD or other psychedelics. Again this is based on unfounded beliefs that blood is harmed by these drugs or that traces of the drugs remain in the bloodstream.

QUESTION: Whenever I displease my husband, he gives me an enema of hot soapy water to "discipline" me. Since this didn't happen too often, I suffered with it--however, he has been giving them to me more often (about once every 4-5-6 weeks) and I've been wondering if he can cause me any harm. He used to use about a pint of water, but now he uses more (he says about a pint and a half). Also, he agrees to abide by your decision--says if it's harmful to me, he will stop and go back to using the hairbrush.

ANSWER: Infrequent enemas, as you describe them, are not medically harmful unless the water really is hot.

Many people receive erotic stimulation through enemas and I wonder if this is really a punishment for you.

But then it's your own bag.

Heroin use is increasing among street people. Addiction usually begins by using smack once in a while, then more frequently. Before he realizes it, the user is strung out. If you've any doubt that heroin can control people's lives, consider that an estimated one-third of New York City thefts are committed by junkies trying to support their habits.

Dear Dr. Hip Pocrates is a collection of letters and answers now out in paperback for only 95¢

Dr. Schoenfeld welcomes your questions. Write to him c/o P.O. Box 680, Tiburon, California 94920





THERE IS NO LAW IN AMERIKA TODAY--only the racist power structure and its victims. The revolutionary youth of this wierdo country are an oppressed people--the victims of a calculated cultural repression movement instigated and carried out by the Government and certain monied interests who are committed to maintaining a decadent status quo. They will kill us if they can; they will incarcerate their own children and have them beaten if they can get away with it. They would jail us all if they could--all in the name of freedom, democracy and the unspeakable obscenity they call the Amerikan Way!

--JOHN SINCLAIR, Chairman, White Panther Tribe

On January 24, 1970, people everywhere will get together for John Sinclair to demonstrate the unity of the cultural revolution to the narcotics police, the rank politicians, the lying mass media, to the Spiro Agnews and Art Linkletters and all other purveyors of honko culture. The control addicts and monied interests have tried hard to destroy the revolution, but for every insane act of repression and injustice that occurs a thousand people are won over to the life culture. John Sinclair is in prison, the political/life vision of a new culture is on trial in Czechago, and the Black Panther Party is facing racist genocide; but 'the spirit of the people is stronger than the Man's technology' says Huey Newton.

In Detroit, New York, Chicago, Berkeley, and all across the land, people are forming coalitions to deal with our political prisoners, and to educate the total community. On January 24 and 25 at the Grande Ballroom in Detroit there will be all-day rock festivals to provide funds for the International Committee to Free John Sinclair, and to demand amnesty for all our brothers and sisters (300,000 plus) serving time for a marijuana bust. Though his case is under appeal, John was denied bond and has been transferred from Jackson State to Marquette, a maximum-security prison in Michigan's desolate upper peninsula. The nature of the appeal challenges the cruel and unnecessary penalties for marijuana usage as well as the very existence of laws dealing with pot prohibition. Speakers, Newsreel movies, and a message from John at Marquette Prison will also be a part of the program.

Please send contributions to: The International Committee to Free John Sinclair

P. O. Box 444

New York, New York 10024

For more information write to: Trans-Love/White Panther Tribe

1520 Hill Street

Ann Arbor, Michigan 48104

FREE JOHN SINCLAIR! FREE ALL POLITICAL PRISONERS! FREE MARIJUANA!

Second Coming

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